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manufacture and use. That the inhabitants of the village possessed knowledge of the value of Minnesota catlinite is shown by several fragments of pipes, while whole specimens, together with a worked block of the material, have been found in the vicinity of the mounds.

Probably the most interesting object obtained from the Paint Creek village is a piece of chain-armor about two inches square. Before learning of the finding of this specimen the present reviewer published a report of his studies of Coronado's route from Culiacan to Quivira in 1540-41,<sup>1</sup> reaching the conclusion that this identical neighborhood formed part of the famous province of Quivira of that period. Professor Udden's description and photographic illustration (the specimen unfortunately is lost) are therefore of interest as in a measure confirming conclusions reached independently through historical and ethnological investigation. This testimony is not conclusive, however, that the fragment of armor is a relic of the Coronado march, for at least two other expeditions penetrated the Quivira region within half a century of Coronado's journey. The first of these was that of Francisco Leiva Bonilla and Juan de Humaña, who went without authority to Quivira from Nueva Viscaya via New Mexico about 1594, but of their party only two or three, including a mulatto girl and an Indian, escaped massacre. The other journey was undertaken from New Mexico by Juan de Oñate, who went with eighty-odd followers in 1601. Unfortunately the information regarding both of these explorations is so meager that it is impossible to trace the route of the Spaniards, consequently the exact origin of the occurrence of the chain-mail in the Paint Creek village may never be known.

Such is the scope of the work of an instructor in natural history who frankly asserts that he is not an archeologist and that (more's the pity) this will be his last as well as his first paper bearing on topics of this kind. On the whole these published results of Professor Udden's researches will serve as a model for students of local archeology throughout the Mississippi valley. In the information which it affords and in its mechanical make-up, the brochure is a credit to the author and to the institution under whose auspices it appears.

F. W. HODGE.

*In & Around the Grand Canyon. The Grand Canyon of the Colorado River in Arizona.* By GEORGE WHARTON JAMES. Boston: Little, Brown, & Co. 1900. 8°, xxiv, 341 pages.

This is the age of beautiful books—and the publishers of Mr James'

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<sup>1</sup> "Coronado's March to Quivira," in *Memoirs of Explorations in the Basin of the Mississippi*, vol. 11, "Harahey," by J. V. Brower, St Paul, 1899.

volume on that marvelous scar known as the Grand cañon of Arizona may rightly feel proud of this recent product of their handiwork.

While not strictly anthropological in its scope, *In & Around the Grand Canyon* treats of a region of country which, inhospitable though it is in many respects, forms the habitat of some of those whom, through a sort of poetic license, we have grown accustomed to call Red Men. Although a chapter is devoted to the Havasupai tribe, which makes its home in the depths of Cataract cañon, those interested in the living things of the region may feel disappointed at the paucity of its information. The sweat-bath, which does not vary in any essential particular from that of many other tribes, is described at some length. The words of one of the songs employed by a medicine-man during the process are of more poetic than of ethnologic interest, since the author confesses that he was able to catch only enough of it to explain that it was the recital of an invocation from the gods to the Indians that they must not neglect this means of purification. The method of construction of the sudatory, which is purported to have been prescribed to the Havasupai, who must

Make it of willows, green willows,  
That grow on the banks of the Havasu—

is scarcely in harmony with the fact that these Indians are a comparatively modern offshoot of the Walapai, and that they have made their home in Havasu or Cataract cañon probably for no longer a period than since the beginning of the seventeenth century. Mr James accepted the invitation of the Indians to indulge in a sweat-bath (which they believe to be efficacious in purifying both body and ghost), during which the song referred to was recited; this was followed by another, when the steaming ordeal began, but it seems to have had such an exhilarating effect on the author that, after catching his breath, he found himself able "to join another song (of the same burden) with earnestness and fervor."

Another chapter makes bare allusion to the ancient cave (more properly cavate) dwellings in the volcanic cinder cones northeast of Flagstaff (described at length by Dr Fewkes in the last number of this journal), and refers to the surrounding lava walls as a means of defense against the former inroads of the Apaches, Navahos, Utes, and Comanches. It might be said that the Comanches never appeared even in New Mexico until the dawn of the eighteenth century, and that at no period are they known to have extended their depredations in New Mexico west of the Rio Grande. Mention also is made in the same chapter of the cliff ruins of Walnut cañon, east of Flagstaff, and in

another the occurrence of ruins, a prehistoric irrigation canal, and some small circular food caches on Shinumo creek are noted.

We must take exception to the interpretation of the name Cohonino, or Coconino, applied to the Havasupai, as being of Zuñi origin. These Indians are of Yuman stock, and the element *coco* is found in other Yuman tribal names, as Cocopa and Cocomaricopa. Moreover, the name Coconino (in the form Cosnino) was first employed in 1776 by Fray Francisco Garcés, who approached the cañon country from the westward, with Yuman guides, and not from the direction of the Zuñi country, which he never saw.

Mr James uses throughout the Anglicized form *canyon* in preference to the Spanish *cañon*, for which he has abundant authority, inasmuch as *ñ* (which in Spanish is as distinct from *n* as *z* is from *b*) is not found in English; but when the author disregards the pronunciation of Zuñi by spelling it *Zuni* throughout, he does violence to long-established and unchangeable rules. The English forms *Mohave* and *Navaho* are entirely permissible, since the pronunciation is the same as if the Spanish *Mojave* and *Navajo* were used. *Paiuti*, however, should be *Paiute* (*i. e.*, "Water Ute"). No one would think of calling the Utes "Utis," though this would be an equivalent liberty.

As one would expect, the author relates, in a pleasing way, many personal incidents of his numerous prolonged visits to the Grand cañon during the last ten years, and many entertaining local anecdotes that have reached his ears are now recorded for the first time. The various trails are described, an honest effort is made to portray in word-pictures the unportrayable scenery of the stupendous gorge, and a sketch of its history from the discovery by Cárdenas in 1540 to its exploration in modern times, with particular reference to the remarkable journey down the rapids by Major Powell in 1869, is given. The volume concludes with a bibliography of the Grand cañon region, which might have been more complete and more conveniently arranged.

The book is beautifully printed on fine plate paper, while the numerous illustrations, mainly from photographs by Maude, Peabody, Lippincott, Messenger, and the author, are beyond criticism.

F. W. HODGE.

*The Childhood of 'I-shib', the Ojibwa, and Sixty-four Pen Sketches.*

By ALBERT ERNEST JENKS, Ph.D. Madison, Wis.: The American Thresherman. 1900. 12°, 132 pages.

The author of this tasteful little volume is already favorably known to the readers of this journal, but nothing that has yet been published under his name impresses one with his intimate acquaintance with the mode of